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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

SIR,

I have long wished to express the gratification I felt, in reading the account of the formation of an Education Society in Baltimore, auxiliary to the Theological Seminary of the General Assembly. It was worthy the liberality of Baltimore to enter on a design at once so calculated to give *durable* polish to society, and so precious to all the spiritual interests of man. Never was money better bestowed, than that which Baltimore has thus begun to give.

Permit me, Sir, to offer here a few remarks in justification of this assertion.

1. As to the general object: this is to raise up young men, *well instructed* for the christian ministry. The importance of the ministry, is just as great as religion itself. Whatever the fitness of Divine Providence to instruct mankind; whatever the value of the *written word unpreached*; whatever God *might* do by his Spirit—the fact is, religion dies whenever the *living voice of the preacher*, in any nation, dies away. It is God's economy, that the holy flame of vital religion must be fed by him, “who ministers and serves the altar.”

2. But again, we are to observe that the liberality of Baltimore, proposes to raise up *pious* young men WELL INSTRUCTED for the Gospel ministry. It was the solemn apostolick injunction of Paul to Timothy to commit the authority and responsibility of the ministry “to faithful men, who should be *ABLE* to teach others also.” Nay, Timothy he charges to “give himself to reading,” even though he was as a son of the apostle, and had those miraculous gifts of the Holy Ghost, no doubt, in large measure, which were then common in the church. I remark farther, God has been pleased eminently to honour *learning* in those by whom he has established his cause in the world. MOSES, the Jewish lawgiver; who could call the Messiah of God, “a prophet *like unto*” himself, who did that in *figure*, which Jesus did in *fact*; who was commissioned by the Redeemer to give system to his church; who was forty days with God and spoke with him as a friend—Moses was taken from the court of Pharaoh; bred in Egypt, the cradle of science; instructed in all the knowledge of his time; educated, probably, for a throne. PAUL, the apostle, who did more for the establishment of the Gospel, than all the rest of the apostles, was unquestionably

eminent for learning. He was the scholar of Tarsus, a seat of learning, perfected by the sage Gamaliel, and apparently chosen by the *learned* Sanhedrim to be the champion of the nation, at the very period, when the Head of the Church claimed him as his own. Does any one doubt whether Paul was learned—whether he had distilled the very soul of philosophy? If he would not impeach his own intellect, or prove his own ignorance of what he censures, let him keep his doubts to himself. If he did not *know* Athens, and could not match her whole Areopagus, then there is an end of reasoning from effect to cause; for little of the spirit appears to have attended his address on Mars' hill. If Paul were not *scholastically* a most acute reasoner, a giant with the *sylogistick Cæstus*, then father Hardouin was a judicious classical censor. If Paul were not an orator, then Longinus was a bad judge. It is easy to add examples; indeed I can hardly pass by Isaiah, whose poetick

“Eye in a fine frenzy rolling,

Did glance from heaven to earth, from earth to heaven.”

Bred in the royal court, and president, perhaps of the “school of the prophets,” in other words, the Theological Seminary of Judah—how decisive and how delightful are the specimens he has left us of extensive, various, polished erudition! How elegant the urn, from which he draws the lots of Heavens destinies, the *bright mysteries* of future time! Compare *inspiration* from his lips, with *inspiration* from those of “Amos among the herdmen of Tekoa.” Is it possible not to see in Isaiah, the high-bred scholar, the polished, the Augustan age of Hebrew letters, and is it possible not to recollect, that this eloquent poet, this accomplished scholar, was chosen to be pre-eminently the herald of the descending *Emmanuel*, *God with us?*

But I return. If God has so honoured talent and learning, if he has so clearly expressed his will on the subject of qualifications for his work, how dare we, having the *means* of education, thrust into the ministry those, who, however “faithful,” however desirous to aid the cause of the Gospel, are not “able to teach others?” Dare we either hoard or squander, what should produce such men? Piety is *indispensable* to the minister; but piety is *not sufficient*. It is a question yet to be determined, whether an *unlearned ministry*, in the long run, *does most good or harm to religion*. Let those, who are interested in this remark, with Moses, Isaiah, and Paul in their eye, settle this question, as the great day of revision will settle it. For us it is sufficient that the whole force of this argument, drawn from the very Scriptures of God, goes to applaud the formation of the Education Society. Were Paul, were Isaiah, were Samuel, were Elijah among us—surely we should not want advocates for theological learning. It is even *more* necessary now than in their day, for what was vernacular, cotemporaneous, familiar to them, to us is wrapt in dark antiquity.*

* These remarks are made with no sectarian feeling; but are directed only against a practice injurious to all denominations; injurious, let who will use it. The only wish here felt is, that every pulpit of every denomination, may be filled with those, who are qualified, both heart and head for the “defence and confirmation of the Gospel.”

3. I remark, the extreme deficiency of instructed ministers in the United States. No unkind reflection is intended against those mistaken but good men, who think, because they *love* the Gospel, they are therefore commissioned to *teach* the Gospel; nor is it desired to shut the mouth of any christian, who, *as a christian*, would speak to turn sinners from the error of their way—no, the evil is, that the churches should become *contented* with these feeble but well intended means.

Let me then conduct the society to the vast regions of our country, which are utterly destitute of adequate teachers of religion. Let them hear the loud cry of the new settlements—"Come over and help us." Send us preachers, who are "able both to *convince* and *exhort* gainsayers." Let me lead them to one of our new states with one hundred thousand inhabitants and more, and not half a dozen instructed ministers. Let me carry them to the atlantic regions of our southern country, where county after county is altogether destitute of respectable preaching—nay, where, in the old parts of the country, a friend has just informed me, he lately rode 325 miles, and found but three churches, two of which were in one town.* It is a fact, that, for want of enlightened labourers in the ministry, the people are settling down in large districts of the country, contented without even the form of religion. Let me remind the society of what is stated as a fact, that, allowing one thousand souls to the charge of each minister, *not more than one tenth of a supply of duly educated ministers, is annually produced in the United States.* Let it be considered how rapidly the population of the United States is increasing, both by emigration and by birth. Emigrants from Europe bring few ministers with them. Emigrants from the old states to the new, carry few ministers with them. Deploably destitute, therefore, are large districts of our new country.—Many of the settlers transport with them the habits of publick worship, and the taste of religious and literary communities. They are, many of them, judges of preaching, and cannot be edified by the *pious incoherencies*, which are occasionally uttered before christian congregations. They call for pious, intelligent, *educated* preachers—but, alas! their cry is soon lost in the mountains and forests which lie between them and the privileges they have left.

All this, and much more, is exclusive of the loud and just call which the heathen nations are making on this prosperous and privileged country for our quota of ministers of the Gospel, of *well disciplined* officers for the "Hosts of God."

4. The *character, circumstances, and generous exertions* of those who are likely to receive the aid of societies for educating poor and pious young men for the Gospel ministry, deserves a distinct consideration. A word only can be bestowed.

1. *Character.* It is matter of publick notoriety, that the extensive and precious revivals of religion, lately experienced in this

* Montgomery in this state, with a population of 15,000 to 17,000, has but two instructed ministers!

country, have brought multitudes of young men to profess and adorn the christian name. Neither does the Divine Spirit confine his operations to those who possess the goods of this world in either abundance or competence; nor is genius confined to "those, who wear soft cloathing." The consequence is, there are many worthy candidates, who need assistance. I notice, therefore,

2. Their *pecuniary circumstances*. Plain facts will answer best here. I state then as a *fact*, that in one of our theological seminaries, which is yearly sending out bright ornaments of the christian ministry, and active benefactors of the world—a *few years since an average was made among forty or fifty students of all the property they could call their own, and the amount was ten dollars a man*. Let it not be imagined their poverty reached so far, as from their purses to their "spirits and souls"—I hasten, taking this fact as a specimen to speak of,

3. The *exertions* of those who have been, or are to be patronized: I am much in error, if a vigorous, judicious, and prosperous establishment among the Cherokees; a wide survey of our western country; a chain of pious efforts tending down the Mississippi and up the Missouri; the establishment of a heathen school; missions on each side the hither Peninsula of India; the scheme for an African colony; the printing and distribution of tens of hundreds of thousands of religious tracts; the establishment for the deaf and dumb—and many more similarly benevolent works, are not much indebted, under God, to these very men, who, less than ten years ago, were not worth ten dollars a piece. For this part of the subject, this statement might suffice. Similar effects may be expected from similar causes. *Beyond all comparison, the most efficient, enterprising, irresistible ministry, that can possibly be raised, is that, which is duly educated by the charity of the churches*. Pious ministers, educated by the liberality of the churches, *feel themselves under redoubled, unredeemable, everlasting obligations, to "spend and be spent" in the work of Christ*. If then christians desire to see a spirit of immeasurable elasticity and force in the ministry; to create an inexhaustible fund of activity—useful, pious activity—in the churches, *let them educate poor, and really pious youth for the sanctuary*.

Christians! mark me—Less than what goes for mere superfluities in almost every genteel family, would maintain one theological student from Christmas to Christmas, again. Less than what goes in many a family for hurtful superfluities, would educate a minister for one thousand of our fellow countrymen. There are four hundred missionaries in the whole heathen world: less than one to one million of heathens. Less than the superfluities of many a family of professing christians, would educate a missionary for one million of souls. Judge of all worlds! enter not into judgment with christians.

I meant to have said something of the exertions that pious young men often make to get *themselves* through their education. More

generous exertions cannot be found, than these have from time to time exhibited. A man, now a worthy minister, is well known to the writer, who from an earnest desire to preach the Gospel, and the determination, not to rush into the pulpit unprepared, actually hired himself to make turnpike roads, till he supposed he had acquired sufficient to carry him through his education. His funds, however, afterwards falling short, he took up a subscription for a valuable commentary on the Bible, and by travelling on foot, perhaps hundreds of miles, raised enough to complete his studies.—*Ought men of piety and talents thus to be withheld from the work they desire, and from rendering earlier services to the church?*

Let it not be feared that they may not *do credit* to learning and to their patrons. Young men of this description have repeatedly risen to the most conspicuous stations. The late president W. of H—— University is a good instance. I relate the following facts from the mouth of one who had them from his own lips.

When a boy, he was in habits of labour, but manifested a determination to acquire an education; to which his father was strenuously opposed. Still he persisted, and still his father opposed; and, instead of lightening, increased his work. His work he completed, and had the evening at his own command. Still he was unable to afford himself candles. To remedy this inconvenience, he took care, in the intervals of labour during the day, to lay in a good store of *pine-knots*, and by the light of these he mastered Latin enough to recite once a week to his minister. Thus he proceeded one year; when his father, thinking him irreclaimable, gave over, and *suffered* him to study and shift for himself. The result, through charitable assistance, was, his elevation to one of the highest literary posts in America.

Mr. Editor, if any more reasons are required, they shall be forthcoming.

A. B.

Rockville, Mont. Ct. Feb. 11.

RELIGIOUS INTELLIGENCE.

FOREIGN.

METHODIST MISSIONS.

INDIA.

Letter from Petrus Panditta Sekarra, a native preacher in India, to Mr. Buckley.

The grace, mercy, love, and communion of the Triune God, be with you.

GOOD SIR,—I, the late convert to christianity, have to acknowledge the receipt of the kind letter you sent me, and was much joyed when I read it. The contents of that letter I have laid up in my heart, and the letter itself I have carefully laid up in my box, to preserve as a memorial of your kind attention to me. When I

heard of your goodness, wisdom, kindness, and piety, I was much rejoiced indeed, and my constant prayer to God is, that you may long be preserved in the possession of all these blessings. And I, the undersigned, have now to inform you, that I was formerly a believer in Budhu, and a popular teacher of that faith; and I say it with a sorrowful heart, that many christians through me have been brought to embrace Buddhism. And while I was in that situation, received great honours and respect among my own nation. By the merciful providence of God, missionaries were sent out from Great Britain; one of them the Rev. Mr. Clough came to reside at Galle, where I had the opportunity of conversing with him about the christian religion for the space of some months; and by that means, the vain things, knots of vanity, which had been bound up in my heart, became loose. I was convinced, by the arguments which that minister used, of the existence of one eternal, almighty, all-creating God, and of an only Saviour, Jesus Christ. And after being thus convinced, I wished to embrace christianity; but I found it a very difficult matter, situated as I was, in the midst of honour and adulation on the one hand, the tears and intreaties of my own relatives and friends on the other. I found it a hard matter to profess myself a christian. I broke through my embarrassments, however, and left Galle, and came to Columbo, where the Rev. Mr. Clough then was; and here also I had the sweet advice of the hon. and Rev. T. J. Twistleton for some time: here I finally overcame all my scruples. I laid aside my resolution of leaving my own, and going to another country, and was baptized in the fort church of Columbo, most firmly embracing the gospel of our Lord Jesus Christ; and resolved strictly to adhere to it. In consequence of this my conversion to christianity, many of the Cingalese are much enraged, and very angry with me; however, from that time, I was cured of the sickness of *Gentilism*. My former darkness and ignorance of God is now gone, and I am extremely happy in the change which I have experienced. My constant prayer to God is, that he may fully qualify me to preach the gospel of our Lord Christ to my poor ignorant countrymen, the Cingalese, who are still following dumb idols. At present, I am doing what I can. I am constantly occupied translating the Holy Scriptures into Cingalese, and preaching, as well as I am able, the word of God to the Cingalese people; and thus my labour and prayers, that the inhabitants of Ceylon may be brought from worshipping dumb idols, to the knowledge and worship of the true God, and of his Son Jesus Christ, the only Saviour. And I humbly pray, that God may bless and reward all those in this island, from the highest to the lowest, whose grand endeavours are to make the poor Cingalese happy. Alike regardless of the present contempt which is poured upon me by the inhabitants, and the honours they once paid me, I have been enabled, by the blessing of God, and the kind attention I have received from his servants, particularly the hon. and Rev. Mr. Twistleton, to stand my ground to this day, and hope to continue faithful to the cause of Christ to the end.

Thanking you, very good sir, for your past favours; allow me to beg a continuance of them; and, above all, to pray for the new christian.

I am, &c. &c.

P. P. S.

BAPTIST MISSIONS.

Report of the London Baptist Missionary Society, delivered June 26, 1817.

(Continued from page 229.)

Serampore and Calcutta.

In consequence of political arrangements, the settlement of Serampore has reverted to the Danish government. This circumstance, however, has not affected the comfort or security of our brethren. A few weeks previous to this alteration, they were honoured with a visit from the right honourable Earl Moira, Lady Loudon, the Bishop of Calcutta, Mrs. Middleton, and several other persons of distinction. The noble visitors inspected the whole establishment; and appeared particularly pleased when they entered the room appropriated to the learned natives employed in the translation of the Holy Scriptures. The sight of the learned Hindoos, from almost every province in India, employed in the work of preparing translations of this blessed Book for all these countries, appeared greatly to interest his lordship, lady Loudon, and the learned bishop. When the Affgham Pundit was recognized, he was immediately pronounced a Jew, and his own declaration, that he was Beni Israel, confirmed the decision.

It is known that brethren Lawson and Eustace Carey, have been ordained co-pastors of the large and increasing church at Calcutta. They appear to have entered on their work with right views of its importance, and of the means suited to carry on their great design. To improve the minds of their younger members, they have instituted a select religious library; and to accustom them to deeds of Christian benevolence, they have formed a society for visiting and relieving the poor, to be called the Juvenile Charitable Institution. Several additions have been made to their number, both of Europeans and Natives; and the same system of incessant labour, in publishing the Word of Life in various directions, principally by means of the brethren raised up in the country, appears to be continued.

Of the effect of these exertions, in gradually leading the natives to discern the folly of idol worship, our brethren mention one very remarkable instance. A Brahmin of great opulence and very considerable learning, resident in Calcutta, named Ram Mohun Roy, has lately published, in the Bengalee, two philosophical works from the Sungskrit, in the hope of leading his countrymen to renounce idolatry. "He has paid us," say our brethren, "a visit at Serampore; and, at a late interview, after relating an anecdote of Krisk-

na, relative to a petty theft by this god, he added, 'The sweeper of my house would not do such an act; and can I worship a god sunk lower than a menial servant?' He is at present a simple theist, admires Jesus Christ, but is ignorant of his deed of the atonement.—Not having renounced his caste, he is admitted without hesitation as a visitor in the richest Hindoo families at Calcutta; and several of these have lately embraced his sentiments, and united in a society, with a view to mutual assistance in adopting a system of worship conformable to their faith. Surely it is not presumptuous to hope, that, as they have been led thus far in the paths of understanding, they will be guided into the knowledge of the true God, and Jesus Christ whom he hath sent. The language used by the Brahmin already mentioned, in a late letter to Mr. Ward, will encourage such a hope, and deeply interest every pious heart. "In the discovery of truth, our faculties are of course to be used; but, at the same time, we should look up to God as our best guide, as it is God that leads us on in his true way. We poor, insignificant beings, feel very often our dependence upon the Supreme Regulator, even in trifling affairs; this sense of deficiency will, I hope, relieve me entirely from self-confidence, and induce me to call on God with all my heart, for his assistance."

To attempt a particular recital of the exertions which have been made by Mr. Smith and other itinerant brethren, would lead us beyond the limits of a report. The word is sounding forth in many directions; and instances not unfrequently occur, in which the impressions made on the minds of the hearers appear to correspond with its sublime and holy nature.

So evident, indeed, have been the effects of the Gospel, and so visible and striking the change produced, as to excite the notice and admiration of the heathens themselves. A hardened idolater lately remarked, when conversing with one of the missionaries, "You had certainly, sir, some of the worst materials to work on that men could have; but it is very plain that you have not bestowed on them labour in vain: they are much changed for the better."

Vans-variya.

At Vans-variya a village at no great distance from Serampore, where a little company, formerly heathens, are united in the bonds of the Gospel, the affectionate zeal of Tarachund, their minister, appears to suffer no diminution. Some brethren who had lately paid him a visit, reported, that he had almost every evening visitors of all castes, with whom he read and conversed on the things of the kingdom of God. It was vain, they said, to expect time for sleep; as almost all the night is spent in reading, singing, and religious conversation. This brother spends nearly all his salary in promoting the Gospel, reserving scarcely any part for himself. He has composed a number of Bengalee Hymns; which have been printed at Serampore, and which have excited considerable attention among the natives.

Chittagong.

Very encouraging accounts have been received of the progress of the Gospel among the Mug Nation, in the vicinity of Chittagong. — Not less than fifty of these people appear to have made a profession of christianity; and that, under circumstances very painful and trying. Considerable persecution has been excited against them; but hitherto they have stood firm. One among them, named Khepoo, who had suffered much, being asked what he had gotten by becoming a christian, replied by describing the great sufferings of Christ for him, and said that Christ would give him a hundred-fold more than he had lost. Opposition, however seems to have created additional interest in the Gospel. One of the head priests among this people had declared his belief in the Scriptures, and said that he would be guided by them. As one proof of his sincerity, he has cut down the sacred trees which he formerly worshipped, and made seats of them for people to sit upon and hear the word of the living and true God.

Digah.

We have great pleasure in stating, that our brethren, Moore and Rowe, who have long occupied the station at Digah, have been much encouraged of late by growing success. Various pleasing additions have been made to this little church from among the natives; but the word has been more peculiarly owned to the conversion of many of our own countrymen, chiefly in the army. One letter mentions twenty-four of these who had openly professed their love to Christ; and we learn that several others had subsequently followed their example. Among these have been some persons of high respectability, who have since shewn a most laudable zeal to establish schools, and further the work among the natives.

Patna.

The journals of Mr. Thompson afford abundant evidence of his anxious desire to advance the interests of the Redeemer's kingdom. He has lately undertaken a journey to Benares and Allabad, during which he had many opportunities of publishing the Gospel. Here, as in other parts of the country, a general impression is felt that it will soon be triumphant. A Gooroo whom he visited, a respectable old man, on hearing part of the Gospel of St. Matthew read, eagerly requested a copy; and, on parting, laid both his hands on Mr. Thompson's, and, looking hard at him, said, "This will prevail: this will prevail." After speaking the news of salvation through this extensive tract, he returned to Patna, with a pious young man from Benares, who desires to devote himself to the work of the mission, and who, for the present, is associated with brother Thompson in labour. The school conducted by this brother appears likely to be the means of extending the knowledge of the Gospel. In his journal for June, 1816, he speaks of seven young men, part of the band of the Nabob of Banda, who attended the school, and whose attention to divine things was most pleasing. Soon after, the Na-

bob gave orders to march at midnight, by which their agreeable intercourse was broken off. "I gave to John Punchoo," says Mr. Thompson, "some serious books, as he is the best reader among them. After his attendance on the means of grace, he assembled the willing band in a garden twice a day, and read the word of God to them. The poor boys wept on rising from their knees, and sought to hide their swollen eyes. I promised these young friends, that, if spared, I would make them a visit to Banda in the cold weather. Who can tell, but some part of this handful may be made to receive the good seed?"

(To be continued.)

DOMESTICK.

AMERICAN COLONIZATION SOCIETY.

First annual report of the Board of Managers, presented by their Secretary, E. B. Caldwell, esq. January 1, 1818.

The managers of the American Society for colonizing the free people of colour of the United States, in submitting to the Society their first report, are encouraged to persevere in their efforts from an increased confidence as well in its practicability as in its importance. In a plan of such magnitude, involving the happiness of many millions; and the success of which, while it cannot fail to create a general interest, might conflict with established prejudice, circumspection and delicacy become essential to its progress. The first step of the Board of Managers was to present a memorial to Congress at their last session, which, with the report of the committee to whom it was referred is now laid before the society. The nature and novelty of the subject, not less than the mass of business which engaged the deliberations of that body, did not permit them to pursue the report. On the adjournment of Congress the board adopted suitable measures to promote the views of the Society, without waiting the lapse of another session. No efficient and decisive measures could be adopted until it was ascertained where the most suitable situation could be procured on the west coast of Africa, for planting the proposed colony; and although the managers collected much interesting and useful information, and such as gave them great encouragement to proceed, it could not supply the place of that which must be obtained from their own agents upon the spot. It was therefore resolved, shortly after the rising of Congress, to appoint an agent to visit and explore a part of the west coast of Africa. Upon further deliberation, and considering the importance of the mission, the variety of objects to which the attention of a single agent would be directed, the danger of having the main object defeated by the casualties to which he might be exposed, as well as the importance of concert and co-operation in many difficulties which might occur, it was thought advisable to increase the number to two. The managers, accordingly, after having received the

most satisfactory testimony of their zeal, ability, and other qualifications, appointed Mr. Samuel J. Mills and Mr. Ebenezer Burgess, agents of the society for this purpose. It was supposed that much useful information might be procured in England, and the inquiries of the agents much facilitated by calling there on their way to Africa. The members of the African Institution in England have been for many years engaged in the laudable work of meliorating the condition of the long neglected and much abused Africans, and possess great influence in that country, and particularly in the colony of Sierra Leone. A letter was, therefore, addressed by the president to that body, in hopes that the high character of benevolence which characterizes the conductors of that institution, and the similarity of the objects of its pursuits, would lead them cordially to co-operate in the great designs of this society, and to give our agents all the aid in their power. This letter and the instructions and commissions of the agents, are annexed to this report, for the information of the society. The agents sailed from this country the middle of November last.

The raising of funds to meet the expenditure necessary for effecting this object, has occupied much of the attention and labours of the Board of Managers: and a still further increase of our resources will be essential to its completion. Nor do we fear that the American community will suffer an object of so much importance, and of so high a character of benevolence, to fail for the want of necessary pecuniary aid. We are happy to state that auxiliary societies have been formed in Baltimore, Philadelphia, New-York, Virginia, and Ohio, and the board have received information of the intention of forming other societies in different parts of the country. The extension of these auxiliaries is of the first importance, as it is by their means the publick mind must be enlightened on the great important objects of the society, and it is through them, in some measure, the necessary funds must be drawn for their support.—In this prosecution of a plan which was likely to attract the publick attention to subjects of deep interest and of great delicacy, it was expected that much jealousy would be excited, and many fears and prejudices would be awakened. Persons acting from the most opposite and contradictory views and principles have been arrayed in opposition to the society, from a mistaken apprehension of its tendency, as well as of the motives of its members. But, in the midst of its difficulties, which jealousy and prejudice have raised to impede our course, we are encouraged by the decided approbation of many of the most intelligent of our fellow-citizens in different parts of the country, among those the most distinguished for whatever is great or good, and by almost all who have taken pains to investigate and examine the subject. The more the publick mind becomes informed, the more decided and general will be its approbation: and we already number among our patrons many whose dispositions were at first neutral, if not unfriendly.

The objectors to the society are generally those who acknowledge

the importance and utility of establishing the proposed colony, but suppose it impracticable; and they refer principally, 1st. to the difficulty of procuring a proper situation for the colony. 2d. the supposed repugnance of the colonists. 3d. the expense of emigration. The first objection is assuming a difficulty without proof, and will be best answered by the report of the agents who have been sent to explore the country. The managers are enabled at present to state, that, from information derived from various sources, they are persuaded that a situation can be procured in Africa with the approbation, and secured from the hostility of the nations, which will possess such fertility of soil, and salubrity of climate, as to make it an inviting situation to the people of colour in this country.

2d. The objection on the part of the coloured people, it is readily seen, springs from first impressions, and is the result of entire ignorance and misapprehension. As these are removed, and their minds are informed upon the subject, the phantom which their alarmed imaginations had conjured up, gradually disappears: and when they learn that the land of their fathers is not cursed by a perpetual and unvarying sterility, nor inhabited by the most sanguinary and ferocious savages, that instinctive principle which binds it to their affections, is soon seen to unfold itself; and though the managers have learned with surprise and regret that their fears have been awakened in some places, by persons claiming their confidence, as their peculiar and avowed defenders and benefactors, they still believe that the diffusion of juster opinions, founded on undoubted facts in relation to the state of things in Africa, and the advantages of a settlement there, will make it very generally, if not universally, the place of their decided preference. The managers are the more confirmed in this opinion from their knowledge of the decided approbation of many of the most intelligent among the people of colour to the plan of the society, notwithstanding the alarms which had been created, and the misapprehensions which had been excited, and that many of those who were at first violent in their opposition, have become as decidedly friendly, upon learning the real motives, intentions and objects of the society.

The managers have ascertained that there are numbers of the highest standing for intelligence and respectability among that class of people, who are decidedly, and warmly in favour of the plan, from a conviction that it will, if accomplished, powerfully co-operate in placing the situation of their brethren here and in Africa, in that scale of happiness and respectability among the nations of the earth, from which they have been long degraded. Offers of service have been received from many worthy and influential individuals of their own colour, and from a number of families in different parts of the United States, to become the first settlers in the colony, whenever a suitable situation shall be procured. The managers can with confidence state their belief, that they would have no difficulty in procuring individuals among them worthy of trust and

confidence, to explore the country, if necessary, and to plant a colony of sufficient strength to secure its safety and prosperity. This being accomplished, there can be no difficulty in presenting its importance to their brethren, in such a manner and with such unquestionable testimony, as must command their fullest confidence.— Without detailing the variety of information received by the board on this subject, the managers cannot omit the testimony of captain Paul Cuffee, so well known in Africa, Europe, and America, for his active and enlarged benevolence, and for his zeal and devotedness to the cause of the people of colour. The opportunities of captain Cuffee, of forming a correct opinion, were superior perhaps to those of any man in America. His judgment was clear and strong, and the warm interest he took in whatever related to the happiness of that class of people is well known. The testimony of such a man is sufficient to outweigh all the unfounded predictions and idle surmises of those opposed to the plan of the society. He had visited twice the coast of Africa, and became well acquainted with the country and its inhabitants. He states that upon his opinion alone, he could have taken to Africa at least two thousand people of colour from Boston and its neighbourhood. In the death of Paul Cuffee the society has lost a most useful advocate, the people of colour a warm and disinterested friend, and society a valuable member.— His character alone ought to be sufficient to rescue the people to which he belonged from the unmerited aspersions which have been cast upon them. The plan of the society met with his entire approbation, its success was the subject of his ardent wishes, and the prospect of its usefulness to the native Africans and their descendants, in this country, was the solace of his declining years, and cheered the last moments of his existence.

3d. The objection urged on the score of expenditure in transporting so many persons to Africa, has been arrayed in all the imposing forms of figures and calculations. There is a material error in estimating the expense of removing each individual by the same ratio which may be incurred in the removal of the first colonists, without making any allowance for the thousands that will be enabled to defray their own expenses.

The advantages of the progress of the colony must have been equally overlooked; as it may be expected soon to become sufficiently established and flourishing, to offer immediate employment to those who come among them, and who will be able to work and provide for their own subsistence. In addition to this, much may be expected from the augmented value of the land in proportion to its settlement.

Our western countries present the best comment on this subject. An emigration to Africa will be attended with less expense, and the emigrants will be exposed to less inconvenience, and to fewer difficulties, when the colony is established, than many of the emigrants to the western country now encounter: and yet we find thousands coming even from remote parts of Europe to the interior of America, without the means and advantages which thousands of

people of colour possess in this country, and that they often rise to respectability and independence, and even to wealth.

The managers cannot pass the occasion without noticing the death of the reverend doctor Finley, one of the vice-presidents, during the past year. The deep interest which he took in the success of the society, and the zeal he displayed in its formation, are well known to many present. In his last sickness he was much gratified upon receiving information of the progress of the society, and of its prospects of success. It gave consolation and comfort to his last moments. When we view the society in this early stage of its proceedings, as animating the hopes and cheering the prospects of the dying christian who had been engaged in its service; when we view it as consecrated by the prayers of the pious, may we not be led with humble confidence to look to the good hand of an over-ruling Providence to guide its deliberations? May we not expect that the benedictions of millions yet unborn shall bless its anniversary.

FREDERICK COUNTY BIBLE SOCIETY.

At a meeting of "The Frederick County Bible Society," held on the 2d inst. the following gentlemen were elected managers for the ensuing year, viz: George Baer, Esq. Dr. John Baltzell, William M. Beall, Esq. John Brien, Frederick Eichelberger, Major John Grahame, Richard Potts, Esq. William Ross, Esq. Colonel John Ritchie, and Jacob Steiner, who together with the Rev. P. Davidson, Frederick W. Hatch, Jon. Helfenstein, and David F. Schaeffer, managers *ex officio*, met agreeably to the constitution, on the 4th inst. and elected the following gentlemen as officers for the ensuing year.

George Baer, Esq. President.

Col. John Ritchie, Vice President.

Rev. F. W. Hatch, } Corresponding Secretaries.
Rev. J. Helfenstein, }

Rev. D. F. Schaeffer, Recording Secretary.

Major John Grahame, Treasurer.

After transacting other business necessary to promote the organization of the board, it was

Resolved, To adjourn to Saturday the 14th instant, and that this board will then meet at 3 o'clock, P. M. for the further transaction of business.

We understand that the number of members increases daily, and that the board of managers indulge the pleasing hope, that the society will be enabled to operate more extensively, than was anticipated at its commencement. It may be added, that if any persons, should be desirous, to aid in disseminating gospel truths, through the operations of this society, any communications made to either of the managers or officers, will be attended to.—*Herald*.

MISCELLANEOUS.

SCRIPTURE ILLUSTRATION.

A Wedding Garment. Matt. xxii. 11.

The following extracts will show the importance of having a suitable garment for a marriage feast, and the offence taken in the east against those who refused it when presented as a gift. "The next day, Dec. 3, the king sent to invite the ambassadors to dine with him once more. The Mehemander told them, it was the custom that they should wear over their own cloths the best of those garments which the king had sent them. The ambassadors at first made some scruple of that compliance, but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands if they presented themselves before him without the marks of his liberality, they at last resolved to do it, and the whole of their retinue followed their example."

Burder's Oriental Customs.

COMMUNICATED.

The rising sun, with radiant beams
On yonder glass, himself displays;
From which reflected lustre gleams,
An emblem, of the heavenly grace.

God's grace, the river of life, that flows
Out from his pure, eternal throne;
Does here on earth, its streams disclose,
Through merits of his divine Son.

The Holy Spirit, from above
Descends, by Christ's atoning blood:
Does native hindrances remove,
And strives to bring mankind to God.

Repentance—living faith, are wrought
By his all renovating grace;
And to the sin bound soul, is brought
From satan's chain, a bless'd release.

Christ, does by this baptising fire,
Refine the soul from dross of sin:
Transforming, God-like love inspire;
And shews his Spirit dwells within.

His temple purg'd—his glory shines:
And heaven's intelligences view
His holy work in human minds;
See what new forming grace can do.

See gloomy darkness, turn'd to light:
 Aversion—enmity, to love:
 Men's hearts and lives, made pure—upright;
 They tasting here, the bliss above.

In souls, partaking form divine,
 God's glory shines, by works of grace:
 Eternally, so will it shine,
 Shine, throughout universal space.

Bless'd Saviour! form us thus anew;
 Fill all our powers, with life divine;
 That so thy glory, brought to view,
 May still in us, reflected shine.

And shine; with growing brightness still;
 Till in us, Christ be form'd entire;
 Our souls, the Holy Spirit fill
 With love's divine, seraphick fire.

And join at length, the heavenly bands,
 With them, through worlds unknown to rove,
 In raptures, at our God's commands;
 And fly—and sing—adore and love. Y. O. M.

TO OUR READERS.

Our number of subscribers having been recently very much increased, all the numbers of the first volume, and those of the second already published, have been taken up, and, consequently, we are unable to furnish new subscribers with any preceding numbers, either of the first or second volumes.

We regret, that we are unable to supply many of our late subscribers in Fredericktown, Shippensburg, and in Ohio, with the preceding numbers of the present volume. In order to supply those who have already paid their advance, we have been under necessity of disposing of every number. We shall not consider the subscription of those who have not paid their advance, as commencing until the beginning of the next volume, which will be in the course of ten weeks, but shall supply them with the remaining numbers of the present volume, gratis.

Our agents in different parts of the country, are requested to give the above information to all subscribers they may in future obtain. We wish all names of new subscribers to be sent in as early as the middle of April, that we may thus be enabled to ascertain the number which will be required of the next volume.—*Ed.*

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